



The South India CHURCHMAN

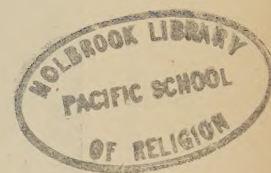
The Magazine of the Church of South India

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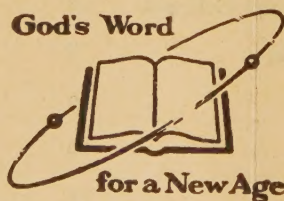
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The Teaching of Religion in our Schools and Colleges

It has been said repeatedly that education should be for the development of the whole personality of man and that it is extremely dangerous to society to have men acquiring mental powers and manipulative skills without developing a strong sense of moral responsibility for their use. Men like H. G. Wells, and the humanists in general, have assumed, however, that education in moral and spiritual values can be imparted without recourse to religious teaching or even specific moral instruction. In a country like the United States religious education is a highly controversial matter. On the one hand there are States in which teachers are obliged to teach only the fundamentalist doctrines about Creation, the Bible and similar topics. On the other there are States in which institutions are denounced in courts of law by individual citizens who accuse them of indoctrination if they attempt any kind of religious teaching or worship. Following the acceptance of the principle of a secular state religious teaching has been banned in schools and colleges in India except where such teaching of a particular religion is given only to students who belong to that religion. But even this is not permitted in institutions run by the State.

In spite of the apparent deprecation of religious teaching in the Constitution, however many Indian leaders who are concerned that education should secure ethical behaviour as well as intellectual advancement have been advocating some form of religious education. Successive educational commissions as well as the special commission on Religious and Moral Instruction headed by Sri Sriprakash, have advocated specific religious education apart from the teaching of the sciences and humanities. There are great differences of opinion regarding the content and methods of religious teaching and many doubts regarding the practical effectiveness of such teaching. But there is a definite consensus among the educationists and other leaders of the country who are not atheists or Communists that religious teaching should be an essential supplement to the academic work in 'arts and sciences' in all institutions of learning. Most of them advocate it, however, not so much for the development of piety and personal experience of God as for the transmission of ethical values which would have both a restraining and a liberating effect on the students. It is their hope also that through the students, who may be expected to become influential members of society, those values will spread through the nation in every aspect of its life.

While most others have been only talking about the possibilities of religious teaching and its feasibility, Christian schools and colleges have had it as part of their regular programme for at least a hundred years now. Till the Fifties they had unrestricted opportunity for imparting Christian teaching to all their students. How well did they use this opportunity? And how well are they using their opportunity today in the religious instruction classes for Christians and moral instruction classes for the others?

It would be both difficult and rash to generalise about the effectiveness and the soundness of Christian religious instruction in Christian institutions in the past. For one thing, it is difficult to make any kind of very reliable measurement of these things. For another much depended upon the individual teacher and institution—their earnestness and clear-sightedness in devising a syllabus and making it relevant to the needs and situation of their students.



We have had extremely differing verdicts from teachers, students and all others who have made pronouncements on the achievements of the religious teaching in our schools and colleges. Recently the Director of the religious education programme in a diocese examined the replies to a questionnaire he had given to a class of students and gave it as his finding that students who had attended Scripture classes for many years knew hardly anything more about the Bible than those who had not. As against this there are those who would trace back to their scripture classes both their deeper spiritual insights and the habit of systematic study of the Bible. There are also a large number of men belonging to other faiths who look back to the teaching of the Bible in early life with thankfulness for a heightened ethical and spiritual sensitiveness.

All things considered, however, there is very great dissatisfaction—and perplexity—about Christian teaching as it is being attempted in our schools and colleges today. It is no secret that, as a rule, there is very little enthusiasm evinced by students for scripture study and perhaps even less by teachers, many of whom undertake it only because they are 'obliged' to do so as Christians on the staff. But, even in schools and colleges where both the Management and the teachers take it seriously, they cannot see their way through the many problems they have to face in trying to make the teaching effective. Hence the frequent discussions among faculty, the search for suitable syllabi, the inter-collegiate and inter-school Conferences to consider aims and methods—the attempt in fact completely to rethink religious instruction.

It has become abundantly clear that religious instruction should not be imposed on anyone as a 'must' just because it is religious instruction. And students cannot be expected to take interest in it unless it is made relevant to their everyday lives and to what is happening around them in the world. Even if it is thought necessary that Christian young people should 'know their Bible' they should be helped to grasp its contents in terms of the dynamics of the grace of God and the faith of man rather than in those of quaint stories or narratives, the significance of many of which is simply that they have found a place in the 'sacred' book.

The world of science and technology is one in which values have become both important and urgent. With all the possibilities opened up by nuclear power on the one hand and skill in psychological and biological manipulations on the other, annihilation itself is not the worse fate that can overtake man. Bestialism of one kind or another, permanent enslavement of regimented millions of men to the will of a tyrant and mutilation of the human mind and spirit on a global scale are among the nightmares of scientists who are concerned enough to look beyond their immediate pre-occupations. Writing on 'Conscience and the Scientist' in the W.C.C. Publication *Anticipation* for June 1970, Prof. Charles Birch of the University of Sydney begins by

quoting Albert Einstein's statement that 'the unleashed power of the atom' has 'set mankind towards a catastrophe beyond comparison' and that, therefore, scientists require 'a substantially new manner of thinking . . . that necessitates a revolution among scientists about their own attitudes'. Then he goes on to remark that 'we now need a revolution of scientists and technologists', and ends by pointing out how scientists and Associations of Scientists such as the 'British Society for the Social Responsibility of Science' and the 'Council of a Livable World' in America are trying to cultivate loyalty to humanity as well as to truth. In other words, scientists are now trying to learn human values and some of them at least are asking whether Christianity can guide them and the world in general to learn such values and practise them.

How may our own young people be taught and trained to live and act responsibly in a world dominated by material pursuits through the use of science and technology? As has been said already, many educationists and other leaders in India are beginning to pin their faith to religious teaching as the means of instilling a right sense of values in them. A mere academic description or analysis of such values, however, will not make them accept them, especially when they know from observation that acting on them is not likely to bring them the success they wish for. The hope, therefore, is that religious instruction will provide at once both the sanction for the values we want them to imbibe and the desire to live by them.

Religious education, then, has to go beyond the teaching of facts and the commendation of ethical and spiritual values. It should make them part of the students' experience and training. As Vivekananda said, 'We may talk and reason all our lives, but we shall not understand a word of truth until we experience it ourselves'. And, as Gandhiji explained, 'Just as physical training can be imparted only through physical exercise and intellectual training through intellectual exercise, even so the training of the spirit is possible only through the exercise of the spirit.' The experience of values or truth and the training of the spirit cannot, however, be separated and pursued apart from the experience or consciousness of God and His 'nature and property', if only because the power to live by values and to suffer for them, if need be, can come from God alone.

How are we to go about all this in the religious instruction programme of a school or college? This is precisely where we feel utterly perplexed. If it was just a matter of putting

across so much information as we do in other subjects we might still get through the 'teaching' week by week, relying on the usual sanctions for keeping the students in a posture of attention in the classroom. But if our objectives are, in the words of Radhakrishnan, 'cultivation of your emotion and making it reach the aspect of love while it embraces the whole of humanity, cultivation of your will where every act that you do is done in a sense of dedication to the supreme . . . and a cultivation of your intellect so that it becomes really illumined consciousness', we feel almost helpless in the face of the great odds that seem to be massed against us. In this issue of the *Churchman* we have a few friends discussing these problems and some possible ways of grappling with them. But we may conclude this Editorial also with a few suggestions.

Even in the case of other subjects, teaching in the classroom cannot be an end in itself. Religious instruction must have, if anything, even clearer objectives than the teaching of other subjects and, therefore, there must be a constant outreach from the classroom to the world outside. Young people should acquire a sense of values, an experience of the 'blessedness' of those values, a catharsis of the emotions and a training of the will in the classroom—all of which will not only prepare them to play their part 'manfully in the wider arena outside the college walls', but put them in touch, even while they are students, with the realities, problems and ethical issues of at least a few of the affairs of the world.

The ethos of the whole school or college—made up of traditions, the sense of dedication or the absence of it in teachers, and other subtle factors—is bound to play a real, if unnoticed, part in the total religious training in the institution. Also the world and the Word should form the double foci for the teaching of religion and there should be an easy and open passage in the classroom from the Bible to the newspaper and back and from the 'sacred' teaching to the secular and *vice versa*. This apart, through social reconstruction work, vacation service of the unprivileged and a true community life in the school over-riding lesser loyalties, students should get personally involved in living out religion and the values it teaches. Here, however, the teacher must play his most important role as a catalyst in helping the students turn all such labour and knowledge into an experience of happiness. For, as Dr. Chandran Devanesen has pointed out, 'the young are full of enthusiasm and high spirits and any form of religion which is not happy and joyful will not appeal to them'.

The Business Manager Passes Away

It is with deep sorrow that I have to tell you that Mr. Kanagaraj Elias, Secretary of the Synod of the Church of South India, died suddenly at about 5 p.m. on Thursday 1st October.

After returning from the meeting of the Synod Executive in Bangalore, he had an attack of flu. He found strength to preach a memorable sermon at the celebration of the CSI Anniversary in the Kodambakkam Church, but after this he had to retire to his bed. On Thursday morning his temperature had come down and he seemed better, but he passed away suddenly while still in his bed during the afternoon.

His body was taken from the house to the CSI Church, Tambaram, at 4-30 p.m. on the 2nd accompanied by a very large crowd of mourners including both members of the

Church and the general public at Tambaram. After a short service in the Church the body was taken to its last resting place in the cemetery at Tambaram.

I am sure that you will all uphold Mrs. Elias and the bereaved children in your prayers.

Urgent matters requiring the attention of the Synod Office may kindly be addressed to me until other temporary arrangements are made.*

This is a grievous loss to us all, but we thank God for the quiet, wise and faithful service which he rendered to the Church right up to the very end. Surely he has already heard the welcome of his Lord: Well done, good and faithful servant.

LESSLIE NEWBIGIN,
Deputy Moderator.

* Dr (Mrs) Renuka Somashekar, former Secretary of C.S.I., has kindly undertaken to carry out the duties of the Secretary once again till the Working Committee makes an arrangement.—Ed.

Why Religious Education in Schools and Colleges?

R. KANAGASABAPATHY,* *Tiruchendur, Tirunelveli.*

To introduce the subject 'Religious and Moral Instruction' I wonder whether there will be a more apt passage to quote than the one from the address by Dr. Radhakrishnan at the inaugural function of the 'Seminar on Spiritual Values in Education' organised by the Sri Ramakrishna Vidyalaya at Coimbatore: 'Every great civilization has had its own idea of the purpose of education. The Greeks thought of intellectual power and aesthetic perfection; the Romans opined that civic patriotism and loyalty to the state are the ideals of true education. In this country, however, we look upon education as a means for initiation into a higher life, to make the people who are once born, twice born... That has been the ideal which motivated our country from the early centuries. Man as he is has to be surpassed. He is incomplete, he has to be completed. Nature has a scheme of planned development. Just as the intellectual man is quite different from the animal so also the spiritual man is quite different from the intellectual.... It is a call to growing perfection. It asks you to develop all your capacity so that you no more act from a self-centred standpoint, but you are rooted in the Supreme and do each one of your activities from that centre. Then the vicissitudes of life, the changes which occur here do not hurt you, do not disturb your equanimity, because you are anchored in the Supreme.'

For Education to be complete—education of the head, heart and the hands—religious education is essential. To educate the soul, will not the teaching of moral values be sufficient? 'But we have to understand that the great virtues of loyalty, courage, discipline and self-sacrifice may be used for good or bad ends. They are essential for a successful citizen as well as for a successful villain. What makes a man truly virtuous is the purpose for which he lives and his general outlook on life.' We do teach our students moral values and their importance. But interpretations of the moral values are given according to one's own whims and fancies and the values lose their importance. On these occasions a person realises that he is not doing his duty, his inner voice warns him—it is never absent—but he successfully overcomes it and even feels a temporary pleasure in it. By educating the soul you make one's inner voice speak louder, so loud that no improper interpretation is given to the moral principles but one sticks to the true principles whatever may be the results. Such a one will be pure in heart and will always be ready to face any situation calmly and will feel the real inner pleasure.

The great sage-poet of Tamil, Thiruvalluvar, in his *Thirukkural* devotes the first chapter to Prayer. He says 'As all letters begin with A, this world has the Supreme body as the first; of what avail is learning, if the learner does not adore the good feet of Him who is Immaculate Wisdom?' When we impart religious instruction through teachers who practise what they preach, such an instruction will leave a deep impression on the minds of the students and they will be really successful in their life and will have great respect for the teacher and the institution.

Again, in this materialistic age, when man considers himself to be at the top of civilisation, when he has improved his surroundings, in his ego he tends to forget the Supreme. But science and religion are not at loggerheads and, as it is often said, 'Science is the means and religion is the end'. As scientists discover new theories and formulate new ideas, they experience a fresh feeling of wonder experienced by

a child playing on the sea-shore as she picks up a new shell every time. There is a tendency to say more and more that every new finding is only a 'discovery' and not an 'invention'. Hence when you learn more you find the Omnipresent, the Supreme and the thirst to know Him increases.

One of our popular misconceptions is that religion is only for the aged people to be professed for want of any better occupation towards the fag end of their life. But Mahatma Gandhi, the spokesman for the conscience of mankind, in his autobiography unequivocally states: 'I am familiar with the superstition that self-realization is possible only in the fourth stage of life, i.e., *sannyasa* (renunciation). But it is a matter of common knowledge that those who defer preparation for this invaluable experience until the last stage of life attain, not self-realization but old age amounting to a second and pitiable childhood, living as a burden on this earth'. Hence religious education is for all ages and it should be definitely given at the impressionable age when one is at the school or college.

In view of the provision in our Constitution (a secular state) and in view of the likelihood of conflicts arising owing to religious education, it is sometimes argued that religious instruction should be left to the parents. It is true that not only the school or college educates, but that also the parents, the home and the society educate. But when the educational institutions take much care about the physical education and the teaching of the subjects, why should the more important education of the soul be left to the parents? We can't afford to leave the development of the soul to chances. We should take up the challenge boldly and we should really educate the students. Further, in a developing country where most of the students are first-generation scholars, teachers have to do double the work—carrying out the duty of both the teacher and parents.

Again it is argued that there are many tensions in the world owing to religious differences and conflicts; any more religious instruction at schools and colleges will only add to the present tension. It is far from true. Etymologically religion means something that helps to bind man to man (*religare* = to bind). Anything which unites mankind is *dharma* and anything which divides mankind is *adharma* (Dr. Radhakrishnan). The truly religious man will consider all religions to be equal, all different paths leading to the same Goal. He will not only have tolerance for other religions but will have equal reverence for all religions. So when we teach real religion to our students, we will have the citizens living in peace.

For the *why* of religious instruction in schools and colleges, the following education commissions have considered all the aspects and given a positive 'Yes':

1. Education Commission of 1882.
2. The Indian University Commission, 1902.
3. The Calcutta University Commission, 1917-1919.
4. The Central Advisory Board, 1944-46.
5. University Education Commission, 1948-49.
6. Committee on Religious and Moral Instruction, 1960.
7. University Education Commission, 1964-66.

For the *how* opinion is a little divided; however, there is general agreement on the following points:

1. All institutions to start work with a few minutes of silent meditation.

*Mr. Kanagasabapathy is Principal of Aditanar College and a Hindu who is keen on the introduction of instruction in Colleges in the respective religions of students.

2. I year Degree Course—Lives of great Religious Leaders to be taught.
3. II Year—Selections from Scriptures to be taught.
4. III Year—Philosophy of Religion.

I am of the view that religious instruction may be given up to the II year Degree course on the lines mentioned above. But students must be taught in separate groups the religions of their parents at least in the third year degree classes.

Someone should take the initiative. To quote Dr. Zakir Husain: 'There must be some person, some place, some University that is not afraid of doing something good for the first time. The endless waiting for someone to make the first move in everything worth doing the eternal waiting is pathetic indeed'.

Let us pray to the Almighty to give us the courage to start doing the right thing without waiting.

Christian Religious Education and the Curriculum

Sr. MOIRA, A.C., St. Mary's Convent, Mangalore.

In spite of the citizenship and national integration orientation given to our educational system by the Kothari Commission, thinking men would hold that the most basic contribution of education to the welfare of the nation is the emphasis on Truth and the search for Truth, constant and fearless, in our schools and colleges. If this is so in the secular disciplines and in schools run under non-religious auspices, it is surely still more true of our Christian educational effort.

A community of men and women enamoured of truth, whether in the exactitude and precision of the physical sciences, the sensitivity to integrity in verbal communication, the balance and sweep of the social sciences and most of all in the loving and humble acceptance of moral and revealed truth . . . this is what we aspire to make of our schools and colleges. Hence, the importance of making the search for Truth, par excellence, the core of our educational effort.

Moral and religious instruction will therefore be one of the disciplines on a par with the most prestigious of others, with its syllabi, library, lecture hours and qualified staff. It will also be more than this—the search for TRUTH which is the essence of moral and religious training will be the *unifying factor* in the organization of the institution, the *touchstone* of the priorities given to the other disciplines and, above all, will lead to the *worship* of TRUTH seen in the integrity of life and the spirit of community that it builds.

These and many more insights into the place of the moral and religious education programme in our schools and colleges were thrashed out during a ten-day seminar co-sponsored by the Xavier Board of Higher Education in India and the All India Council of Christian Higher Education in India, at Kodaikanal, in May 1970, under the distinguished guidance of Fr. J. Filella, S.J., Vice-Principal and Head of the Department of Psychology, St. Xavier's College, Bombay.

Printed below are the views of these representatives from the nineteen participating Christian Colleges, an inspiring yet practical set of guidelines to build the community of seekers after God's uncreated Truth, and the innumerable facets of his splendour that is our human setting, which we would want our schools and colleges to be.

Conclusions

We, the members of this Seminar on 'NEW TECHNIQUES IN RELIGIOUS AND MORAL EDUCATION', gathered here because we recognize the great difficulties that confront us not only in the actual teaching of Moral Science & Religion but also when we want to give a truly educative value to all the activities and the general organisation of the Christian Colleges, especially in these times of changes from a traditional to a modern way of life.

We were helped in our evaluation of the problems and in our exchange of views and experience by basic lectures on 'Techniques of Psychological Enquiry', 'Counselling' and 'New Approaches in Moral/Religious Education', while other lectures on 'Tradition and Modern Life' or on the various aspects of the mission of Christian Colleges, and of our students' religious background, helped us to give a better orientation to our goals and desires.

As a result of our exchanges of views, we present the following conclusions:

(A) Objectives (Long-Range Goals):

Christian Colleges, which serve youth of all religious backgrounds, must aim at *forming the completely human Person*, that is a well-informed man or woman, practised in the making of decisions governed by reason, committed to the search for Truth and the service of society, completely free in the choice of goals and means, based on the accumulated wisdom of generations and striving consistently to form his or her life in the India of today, on the principles thus derived. For *Christian Youth* there is the added dimension implied in the words 'in Christ' (cf. Eph. 4: 13-16).

Hence, the objective of our *Moral and Religious Education classes* must be, within the framework of the general organisation of the College, to give not only a 'cognitive knowledge' (instruction) but also an 'experiential knowledge' by which the youth will be helped to grow into the adult person described above.

This 'experiential knowledge' must include the experience of a relationship with God in such a way that the students 'realise' what a truly devotional life and common worship mean. To this end, the Christian worship should not be a matter of compulsion for Christian students but should be planned and conducted in such a way as to provide this experience. Besides, on some occasions we could conduct in our colleges, some common worship which will encourage all students to turn to God.

This requires that the *educators* (not only the Moral Sciences or Religion teachers but the entire staff) must strive to be exemplars of the ideal proposed, and to have such personal relationships with students, as to be accepted as guides rather than mere lecturers.

(B) Steps Required to Reach the Objectives:

I. A *well-planned programme* which will be a helpful guide for the teachers without imprisoning them within the confines of a 'subject-matter' to be covered at all costs.

This Programme:

—must be relevant to the actual needs of each class or college, whilst programmes prepared on a more general basis would provide a most useful guidance.

—must be accompanied by source-books and guidance material for the use of both teachers and students.

2. The selection, qualification and 'on-going' preparation of a *committed staff*. This includes not only pedagogical expertise but devotedness, uprightness of life and readiness to work in a team.

Of particular importance will it be for all Christian Colleges to work towards the appointment of a '*Head of Moral and Religious Department*' who, after due preparation, will be given time and all means necessary to fulfil his/her mission.

3. A knowledge of the *modern techniques* of scientific psychological enquiries and experiential knowledge must be spread more and more, and teachers trained in those various methods.

4. The *time-table* of the College in general must provide opportunities for those types of extra-curricular activities (especially social and cultural) which will foster the development of the human person.

In spite of known difficulties, the time-table for Moral and Religious Education classes should reflect our priority of goals: sufficient time and early in the day.

5. As regards the approach to our students in our Moral/Religious Education classes:

- account is to be taken of their problems of life;
- they must be presented with a challenge which will bring the best out of them;
- while slower students must be carefully coached, the active participation of all, particularly the brighter

ones, can be elicited by means of panel discussions, reporting on articles or books read, etc. . .

6. Each institution should take steps towards providing *Counselling Services*, with the appointment of a 'professional Counsellor' who will also help other members of the staff in their task of providing guidance and occasional counselling to the students. Hence the need of Christian centres for the training of such counsellors.

7. (a) Co-operation with parents, which is a vital requirement for complete formation of the youth, must be fostered in all our institutions.

(b) Co-operation among the various *Christian Colleges* which will be expressed mainly by exchanges of views and experiences, pooling of resources regarding staff, books, aids, etc. . .

(C) Helps :

Bibliographies, Cineforums, Visual aids, etc. Weekend Seminars, panel discussions, study groups, crash programmes, etc. Orientation courses, especially for young teachers, where the stress is on the CONTENT of Religious and Moral education.

Techniques such as the following: Simulation programme, role play, fantasy games, group dynamics, sensitivity training, etc.

We realise that the steps we indicate are not easy, and will require great and persevering efforts. Yet, we confidently hope that, with the guidance of the Holy Spirit and through brotherly co-operation, we shall be able to work actually towards the realisation of the objectives we propose.

Thoughts on a Religious Education Syllabus

G. ARCHAMBEAUD, S.J. *

To proclaim the Word more effectively, new R. E. syllabuses are today published in most Christian churches; yet, 'much deliberation will be needed to decide the changes in syllabuses necessary for different 'age-groups', for the problem is very complex.

More so in India will the same Syllabus fit the Chotanagpur youth and his Bombay counterpart? Or, in the same linguistic region, the 10-year old from a new Christian hamlet and the child of an educated Madras family? . . . To give a personal experience: asked to prepare a Religious text for Pre-University students in Catholic colleges, I tried to take this variety of needs into account when composing the book; yet, some found it 'jejune and superficial', others, 'too highly theological for our students'—and both opinions were right!

Shall we, then, tell the individual teacher to compose his own syllabus? This seems utopian: how many have the personal knowledge, time and means required to do this effectively? Besides, in the Church, the unity of the Faith demands that a comprehensive knowledge be imparted by all: will free initiative ensure this? . . .

Common sense and Christian zeal urge us to find a middle way. Let us try to give some constructive principles on which co-operative efforts can be built, experiments conducted and thus better syllabuses worked out.

What do we Mean by a 'Syllabus'?

Such must be our first question. Obviously we cannot

be satisfied with a list of chapters from a book—be it the Bible—to be 'covered' within a given period of time: 'material' more than 'real' knowledge will usually follow, and a parrot-like memorization, chiefly when a 'common examination' corresponds to the syllabus! . . . Lacking place to discuss the point, let me just quote from the conclusions of a recent seminar:

'A well-planned programme (is required), which will be a helpful guide for the teachers without imprisoning them within the confines of a "subject-matter" to be covered at all costs. This programme must:

- be relevant to the actual needs of each class or college, whilst programmes prepared on a more general basis would provide a most useful guidance;
- be accompanied by source-books and guidance material for the use of both teachers and students.'

The terms 'syllabus' and 'text-book' were rejected, as smacking of the system the members reacted against! However, one of the 'source-books' (besides Scripture) should provide a useful framework for teachers and dynamic summary of the catechesis for students. Further references foster in all a sense of research, but, mainly in India, each teacher cannot be expected to have and consult a large specialized library—and hence 'teachers' guides' embodying the latest scriptural, theological and pedagogical data, are a 'must'.

The R. E. Teacher will get inspiration, ideas and general

* Fr. Archambeaud is on the staff of the Andhra Loyola College, Vijayawada.

plan from the syllabus prepared by experts, but he will carefully *adapt* to his pupils not only the method but, to a point, the content of his teaching; else, it will not be *relevant* to them. . . . He will feel free to spend some extra time on a theme more 'telling' to the students, or on an essential point they have not grasped sufficiently; at the same time, the common scheme of study will warn him against too lengthy or wide digressions, for he must proclaim a definite Message of Life.

How to Work Out a Syllabus ?

Before the teacher can use the syllabus, it must be devised, experimented upon, adopted. Can we give a few lines along which this process should go ?

With only slight caricature, the 'ancient' syllabuses could be described as cupboards with separate drawers: Bible, Doctrine (Tradition), Church History, Liturgy (rules of worship), Problems of Christian Life. But today Christian educationalists are working more or less in the same direction, and base their efforts on two principles:

(1) *Convergence and Integration*: Scripture must remain the main source of catechesis, for the aim is 'to introduce all men and "the whole man" to the *Word of God* seeking to take root in them'—and Scripture is the privileged way in which God has chosen to speak to men of all places, ages and times. Hence, a more biblical approach found in new Roman Catholic syllabuses; indeed, 'all instruction apart from direct scriptural catechesis must proceed in the spirit of the Bible'.

On the other hand, a deeper understanding of Tradition and its place can be seen in other churches (e.g. the studies in the Evanston and chiefly Montreal meetings of the WCC), and this has influenced some recent syllabuses.

More acutely realised today is the need to integrate the actual problems of human and Christian life in today's world: this was strikingly expressed in two WCC meetings: New Delhi and, still more, Uppsala. The Word is addressed to real men (as Christ addressed real persons, not abstract types); we must rebuild, in the context of today the *actuality* of that Word: 'the tradition of Christian belief handed down to us and now continuing, AND contemporary reality, must be approached and *related* with equal seriousness and intensity'.

Worship stands apart as the great life-experience of the Christian community. Though, as 'prayed doctrine', it leads all to a deeper knowledge of faith, it leaves place for a systematic 'religious education' but the latter must be correlated with this common experience; indeed, the aim of our catechesis is to create the link between the actual daily life and the Message and Life in which we share together in worship.

The need of integration is easy to grasp. *How* shall we make it effective? Must we go from Bible to life? or start

from life-experience? or try a combined (or parallel) presentation of both? No readymade and universal answer can be given, for it would ignore the second important principle.

(2) *Variety of Approach at Every Age*: Christ was the Word of Life to children as well as Peter or the sinful woman, but He did not *express* this Word in the same way to them; his approach to the 'sons of thunder' is different from that towards Nicodemus, the 'learned in Israel'. *Adaptation* is not a betrayal but a requirement of the Unique Message, if our words are to be 'spirit and life'. One of the worst mistakes made formerly was to impose on children a knowledge which would help them to live as Christians later on—as we thought!! At every age, the Christian must be given what he needs to face life as a child, youth or adult and thus grow into a complete and vital knowledge of Christ. The first consequence is no longer to consider 'school years' as the 'age for Religious Education': it begins earlier, and should continue throughout adult life. Indeed, an anxious call for adult catechesis is sounded by all specialists.

If we agree to this, we must vary our approach: How will our syllabus give a *testimony* that will really reach *all*, be an invitation and a challenge, or rather a Good News, inserted within the very warp and woof of *each one's* experiences and problems?

The varied elements analysed above will be integrated—but in varying degrees and forms according to ages: more factual for the 'adult childhood' (Middle School age?), more personal for the adolescent, more all-embracing for the youth facing adult life. We must find out which approach, in India, corresponds generally to which age or group.

In this work, we are helped by the pioneer work done elsewhere; the progress already realised in mission lands is based on some well-known syllabuses and texts from Europe and America.

But this can be only a beginning—valid only as a step towards a more adapted approach to the Indian Christians of all ages today. Can we ask our school children to 'work on the text' and acquire the same exegetical knowledge their German counterparts are given? Yet, here as there, a 'sympathetic encounter with the text' will ensure that the Word 'be made present, so that it can become once again the effective Word'. Studies are needed, studies made in India for our Indian needs, that true Indian syllabuses of Christian Education be worked out.

The work ahead is vast; but, through fraternal co-operation and guided by the Spirit who opens to us the meaningfulness of the Word with its full Life-Force for every man of every age, nation or culture, we shall work out the 'programmes' and 'source-books' or 'guidance material' which will help all Christians in India to 'grow into Christ' and give men the testimony that His Kingdom of Love is being built among them.

ASSISTANT BISHOP IN MADRAS

An Assistant Bishop has been appointed for the Diocese of Madras by the Church of South India. He is the Rev. Henry Lazarus, B.A., B.D., S.T.M., who is serving as Area Chairman in the Tiruvallur area. Rev. Henry Lazarus, 58 years, was ordained at Arogyavaram in 1942 and has continued to be presbyter in the United Church. He had served as Pastor in several pastorates such as at Chittoor, Tindivanam, Vellore, Muttathur and now at Ikkadu. His wife, a medical doctor, has served with him in church-related Hospitals in these various centres. Their only son has chosen to be a medical missionary and is student at the Medical College at Vellore.

Rev. Henry Lazarus hails from Chittoor district and knows both Tamil and Telugu languages. A graduate of the

Madras University from the Christian College in Tambaram, he obtained his Theological degree from the United Theological College in Bangalore. Later on he went for studies abroad to the U. S. to earn his Master's degree in Sacred Theology.

The first Assistant Bishop for this vast diocese will have his headquarters in Vellore, following his consecration as Bishop that will take place in St. George's Cathedral shortly. The Rt. Rev. Dr. Lesslie Newbigin, Bishop in Madras, said he is thankful to God and the Church for this appointment and looks forward to more fruitful ministry to the people of this region, with an Assistant Bishop as his colleague.

Secretary, Madras Diocesan Council.

[NOVEMBER 1970]

Problems of Christian Religious Education in Schools and Colleges

DAVID GALLUP,* Madurai

I

Students resist religious education for several reasons. One may be an attitude inherited from the home which stresses the daily duty of reading 'scripture portions' but seldom delights in careful study of them. Still, we are fortunate in South India in having yet a tradition of தனி தியானம் (private meditation), and many students do use such helps as the Bible Reading Fellowship Notes in Tamil and English. This is an encouraging base upon which to build.

Two other factors may be mentioned because they constitute part of the larger learning experience of our young people. First, the emphasis on preparing for external examinations often robs the student of the adventure of learning 'for the fun of it', and places a premium on the ability to remember sets of facts and prefabricated answers. The student may assume that religious studies must be the same kind of stultifying discipline. Since he expects to be bored, and he knows the course has no 'examination value', he resents it as an imposition. It takes time from the study of some of the other more necessary evils!

The second is the student's previous experience of 'Bible study', which may have resulted in a head full of verses and stories which can be produced on command. I envy some of my students who have such prodigious memories, but I wish they could unscramble Moses and Daniel and Jesus and comprehend the broad sweep of Biblical history. I wish that the great prophets would come alive for them. I wish that they could hear the poetry, laugh at the humour, and savour the art of the Biblical story-tellers. I fear that, if by the time our students are in college, they have not begun to comprehend the complex nature of the Bible, they never will.

How can we help them? In spite of our anxiety that our children pass out of school and take degrees, there may still be a lingering suspicion—that intellectual pursuits encourage questions which may foster doubts and lead ultimately to the loss of faith. Such fears blight the study of theology and deny to many the riches of Scripture, leaving them only the literal husks. When the Scriptures and the study of religion are freed from a falsely defensive piety and truth in its many forms—poetic, scientific, spiritual, mythic, historic, parabolic—is trusted as God's truth, we may then have real faith and along with it the excitement of searching the scripture and listening for the Word of God.

II

What of the teacher? Remember, he is a volunteer—or has been conscripted by the school administration. Rarely is he or she trained in religious education. His assignment is usually considered an addition to his regular academic work. Therefore preparation for it has a low priority. He longs for a single book that would serve as a practical guide through the course, something like the scientifically devised courses and handbooks for the P.U.C. 'Bridge Course' in English language! This wish for a blow-by-blow guide comes from two sources. First, the teacher seems to have no time to search in a number of source books to find materials for lectures and discussions. Second, the teacher, like the student, has had little experience in do-it-yourself

preparation. He has always received his instruction at third hand, i.e., in short-lived, poorly printed simplifications of what someone else has said about the original! If an adequate library is available (rare chance), it may not be exploited because one does not know how to sort the wheat of sound scholarship from the chaff of vanity books.

To help the teacher, we need workshops in which he could learn by experience that modern pedagogy applies to religious as well as secular teaching. Of course methodology alone is sterile, but we must learn how to admit imagination, freedom and creativity into religious education. Second, we need to free teachers of the burden of omniscience. Truth will be better served if a teacher accepts his own limitations, faithfully presses on to learn more, and by his example infects his students with the virus of intellectual and spiritual adventure. Third, teachers might learn to listen to what their students are saying. Sometimes a rather arrogant assertion may shock us by its apparent cynicism or agnosticism, when in fact it is a cry for help. The student who denies a divine basis for moral conduct may really be hoping to be proved wrong. The sprawling athlete, apparently utterly bored, may really be daring us to play the game straight and stop 'giving answers to questions no one is asking'.

In summary, we should work for teachers who are threatened intellectually or spiritually by student attitudes, who are equipped with effective methodology, and who are happy to continue to learn.

III

Both students and teachers need imaginative Indian texts and guides. But much of our religious printing seems designed to be unattractive! The costs of printing, low as they are in India, are still high enough to lead us to use poor paper, small type and ancient blocks for illustrations. We want to make books cheap so that many people can afford them. But when we do, they look cheap and deteriorate rapidly, giving the impression that the contents are cheap, too.

The alternative of using foreign books is not very happy. Aside from being expensive, they are limited by language. Also they are often culturally alien to India. Furthermore, they often address concerns that are not vital here. Cultural differences are seen in religion and ethics courses dealing with adolescence and boy-girl relations in terms at present applicable to only a limited strata of Western life. Differing concerns may be seen in the fact that many Indian students are still plagued by the question of the relation of science and religion. Theories of evolution pose spiritual problems; any defence of special creation will get a reverent hearing. But many Western texts do not recognize this as a problem any more; they say, in effect, the conflict is more imaginary than real, come, let us move on to the more pressing problem of trying to discover spiritual values in a happily secular world!

We should determine to produce books tailored to our needs. *My Life at Its Best*, produced by the Moral Education Project Committee of the I.S.S.U. in 1967 is a foretaste of what can be done for school courses in moral and spiritual values.

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Printed syllabi apparently are not enough. The teacher seems to want to be told what to present, where to find it, and how to present it. (This does not mean dogmatism: 'What to present' may be opportunity for individual discovery and expression.) But, I do not think the guide can be self-sufficient. Teachers of Bible survey courses should know what are the most reliable Bible dictionaries, atlases and commentaries. They ought to be familiar with different levels of introductions and guides, such as Alice Parmalee's guide in the *Teach Yourself Series* on the one hand and Robert Pfeiffer's *Introduction to the O.T.* on the other.

Moreover, suggestions are needed about what to look for in a lesson, how to help students ask questions and offer answers based on Biblical insight; how to stimulate relevant discussion, and where to seek help for further study. We all need help in devising intriguing assignments and group projects which will overcome reluctance to read anything outside of class.

IV

Basic to all our efforts there must be a clear delineation of the nature of religious truth. This seems to me to be fundamental. The teaching of religion, especially the teaching of the Bible, is being confused by trying to force it into false categories. That is to say, the modern fallacy,

common to religious and non-religious folk alike, that scientific truth and historic truth are the only truth and all else is fiction and therefore not true, results in forcing the Bible to answer questions it was never meant to answer. Confusion is worse confounded because the popular concept of the nature of science itself is fallacious. It gives science an absolute authority which careful scientists would be first to deny. When this fallacy is used as a standard for measuring Biblical truth we get the amazing spectacle of earnest souls defending the 'scientific' accuracy of the Bible. That is like criticizing a mango for not being an orange! I know of no more honest and true book than our Bible, but it is not scientific! We who cherish Krishnapillai's *இரட்சணிய யாத்திரை* (a Tamil version of the Pilgrim's Progress) ought to be able to recognize profound truth when it is incarnated in mythopoeic forms.

The problems we have discussed may really be advantageous. Students are not as apathetic as they seem, but will persist in asking religious questions in their own way. Consequently, teachers must not be content with tradition, but can use the freedom of the religious education class for imaginative mutual learning experiences. Study materials can take advantage of pedagogic science while being culturally applicable. The whole enterprise may be inspired by a profound appreciation of the richness and variety of God's truth.

Home and Church as Agencies for Christian Education

MRS. V. M. THOMAS,* Madras

The efforts made by schools and colleges for Christian Religious Education will be more effective if families provide the firm foundations on which schools and colleges can build. A child's spiritual development starts before any verbal religious instruction is possible. It begins even from the moment of his birth. Every child is born with a natural readiness to respond to love. God has given each new-born child this great yearning for love; the child craves it, demands it and a loving tender care is more important to the baby than even his food. When an infant encounters love, he encounters God. The basic trust and love the child develops with his parents is crucial in the development of his religion, which would enable him to open his self to God, the great source out of which his life comes and to which source he can always resort for strength.

We are all products of our own families. What we are depends quite a lot upon the kind of homes we had and how our parents brought us up when we were children. Family membership is a primary reality for 'personality'. It is the group in which one enjoys tenderness, security and a sense of belonging. It is in the family situation that a child's values, outlook and sense of right and wrong are moulded and shaped. The family's ways, patterns, the spirit and mode of its living, the way of looking at things—all become the basic standard for the child. The child is made to perceive things in a particular way by the parents. The basic religious values also the child learns at home. As parents it is important for us to examine ourselves as to what are the religious values that we impart to our children. Horace Bushnell in his book on Christian Nurture says about the family spirit as follows: 'You can scarcely open the door and take a seat in their house, least of all you can go to their table, or spend a night in their hospitality,

without being impressed by the family spirit. And this family spirit will sometimes be exceedingly opposite to the spirit of goodness. Here it is money, money, written on every face; here it is good living; here show; here scandal and detraction. Sometimes the sense of religion and of spiritual things will seem to be nearly lost or obliterated. Sometimes positive hatred of God and all good men and principles will constitute the staple of family feeling.'

There are authoritarian homes where parents teach religion to the children in a very authoritarian manner. There is unusual strictness about matters of religion. The child is told what to believe and questions are never encouraged. The child is given no grounds to believe that his religious tradition is something he can gradually make his own. This kind of authoritarian approach ignores the fact that the most effective way to deal with doubts and temptations of later life is to begin nurturing those capacities for independent judgement and critical thought as early as possible. An authoritarian religion becomes a matter of habit and filial piety. Ordinarily one does not reflect, about it at all, but occasionally wonders why there is so little connection between one's religion and everyday life. A man gets no strength from his faith and when a crisis arises he finds that his faith is empty and useless.

In many homes religion and everyday life may be in two water-tight compartments. Children are usually far more shrewd than what we parents think they are. If they see that the religion that is taught by parents is not being practised by them, they will not take religion seriously at all. With such a poor foundation, it will be difficult for schools and colleges to build right religious education.

We may think of the authoritarian homes which are conservative in matters of religion, rather old-fashioned.

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But what about the more modern homes where there is very little emphasis on religion and parents take pride in saying that they leave their children free to make up their own minds on religious questions. To bring up children so as to give the impression that religion is only a side issue is even more dangerous.

These are two extremes. If a child is lucky enough to have parents who have integrity, who practise the religious truths they profess, that child will really experience religious truths himself and will have the opportunity to grow into convictions that are meaningful to him. God has given to each child an urge to find the truth. Children pass through an active period of questioning. Sometimes they ask questions which have baffled theologians and philosophers. During this time critical thought and judgement should be encouraged. The child should be encouraged to have religious experiences—experiences of the mysteries of nature through which he is filled with wonder and awe about the creator. It is also important that a child should be taught the significance of the great heritage he has entered by being born in a Christian family. We must try to inculcate in our children critical thought and judgement. It is not easy for us to answer all the questions that children may ask. We must have the humility to tell our children that we ourselves do not have the final truths. Jesus never gave us two or three truths asking us to believe them. His teaching and life point to the Truth which is God Himself. So, as parents we must be humble enough to join with our children in studying the scriptures so that we will get to grasp the truth. Wherever healthy conditions surround the child's development he will grow into the religion of the 'once born' variety. It is mostly people

who have had unhealthy surroundings for religious development who have severe conflicts and reach peace and serenity after the shattering experience of being broken and then reassembled together; it is they who are of the 'twice born' variety.

Membership in the church also should be meaningful to the child. To be a Christian is to be a member of Christ's church. Being a member of the church a man participates in the creating and redeeming activity of God. But all depends upon how seriously and sincerely we take our responsibilities and obligations as members of the Church. For us the Church is a structure of greatness which sustains us and at the same time makes demands on us. To be a member of the Church means to live according to Christian standards and also to have the sense of belonging to something great and high in the world which should give us more courage and sense of responsibility. It gives us a frame of reference. For a child also membership in the church should become meaningful. The ministry of the church should meet the needs of the child. Through the Sunday School, through the church services, through personal contacts with the minister and also experiences through the common fellowship of the church, the child should also feel his sense of belonging. Belonging to the church also means that we have distinctive Christian standards and norms of conduct. The grown-ups in the church have a great responsibility to make church life meaningful and worthwhile for the children.

The Church and the home have the basic duty of preparing the ground and establishing firm foundations. If that is done, the schools and colleges will be indeed successful in their efforts of Christian religious education.

Aids for Christian Religious Education

A. R. MCGLASHAN,* *Tirunelveli.*

A friend of mine tells the story of how his daughter was given Religious Education in a Christian school in North India. While the non-Christian pupils were told stories in the Moral Instruction class, the handful of Christian pupils were sent out on to the verandah and made to learn passages of the Bible by heart. That was their R.E., and it naturally created in the unfortunate Christian children the desire to divest themselves of their Christian label so that they could attend the more entertaining Moral Instruction class.

Such abuse of the Bible is in fact universal in our schools. But that should not blind us to the fact that the Bible, besides being the source of much of the content of our R. E. lessons, is also the most widely available aid to stimulate the active participation of the students. Most Christian pupils will have the Bible in their hands during the R. E. class. What is necessary is that such methods of group study and guided research should be employed as will enable the pupils to discover for themselves the riches of the Bible and apply its teaching to their own situation.

In the junior school, Bible pictures are perhaps the simplest means of providing visual relief from the monotony of the human voice. Supplies are readily available in India at moderate cost from such sources as the E. L. S. and various Roman Catholic institutions. But unfortunately the artistic quality of these pictures is not high. They can be used simply to illustrate a story, but they are not of such

imaginative quality as to create fresh understanding or throw new light on an already well-known incident. Flannel-graph pictures are also available quite plentifully, from the I.S.S.U. and E.L.S. for example, but the imported materials particularly tend to be high in price. Enterprising teachers can of course construct their own pictures and equipment: it will cost more effort but far less money.

Few Christian students get beyond the stage of viewing the Bible, especially the Old Testament, as a collection of disconnected puranic stories. For a proper understanding of the Bible history and its background, historical charts, coloured maps and enlarged photographs of the Bible lands are an urgent need. While the C.L.S. and E.L.S. stock a limited selection of maps (Paul's journeys are a favourite subject), geographical or archaeological photographs are not available. The E.L.S. material, which is imported from America, also includes some well-produced time charts of Biblical history. But this is another field where each teacher would do well to prepare his own aids to suit his own presentation. Those willing to undertake this task will find invaluable assistance in the Students' Bible Atlas (ed. H. H. Rowley) now available in a Tamil edition.

Many educational institutions are now supplied with slide or filmstrip projectors and other audio-visual equipment for their statutory instructional programmes. This is an opportunity of which we could take advantage, if films and filmstrips suitable to our purposes were readily available in

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India. CARAVS, the main organization working in this field, operate a film hire service, but their stock of filmstrips for sale is limited. Perhaps the series on the lives of famous Indian Christians would be the most useful for an R. E. programme.

By the time students reach the end of the college course, many have become bored to the point of revulsion with R. E. conducted along traditional lines. It has become a practical as well as a theoretical necessity to deal with matters of immediate concern to the students themselves, and to allow them a voice in the discussion of them. Individual colleges have in fact constructed syllabi which include the treatment of such issues. But there remains a chronic shortage of prepared, relevant discussion material to which the teacher can turn for help in the conduct of his class. In the last few years a tentative lead has been given by the S.C.M., Y.M.C.A. and other national bodies, in the joint production of an annual National Bible Study Booklet (e.g. *Christian Presence and the Poor*, 1969). But these booklets were not prepared specifically for the classroom situation, and cannot be said to supply all that is required. Discussion can only proceed usefully on the basis of factual information. There is a clamant need for collections of such background material, with case studies, suggestions for further research and action, etc., topically and attractively produced.

So far we have only mentioned those aids specially produced for R. E. programmes. We are not of course confined to these standard productions. In a high school or college class, it should be possible to draw on all sorts of 'secular' material to lead on to discussion of the most 'spiritual' issues. For example, photographs from papers, the illustrated weeklies, or advertisements could be used to highlight social or moral issues. Incidents or songs from the cinema, news reports in the press, stories from popular magazines can all be used in the same way. This will however make considerable demands upon the teacher. Not only must he be sensitive enough to select material of real significance and to see the issues that it raises; but he must also have sufficient command of the Bible and of the processes of moral reasoning to be able to relate it meaningfully to the foundations of the Christian tradition. But when successfully carried out, this can be real education.

Syllabi are not in short supply, at least for the high school age group. The I.S.S.U. and C.E.E.F.I. publish graded syllabi with teachers' lesson books for the Sunday School, in which provision extends to the upper teens. A further

series of four books designed either for use in day schools or in young people's study groups is available from the I.S.P.C.K. The Christian Education Council (Board of R. E.) formerly produced an outline syllabus for high schools, which some C.S.I. dioceses adapted for their own use, but now seem to be discarding. In its place the syllabus for the Peter Cator-Jenkins Examination, also run under the auspices of the C.E.C., is gaining wider acceptance. This syllabus is being revised along modern lines, and is being backed by a growing body of lesson notes and other material for the teacher.

At the college level, each institution has been left to work out a syllabus to meet its own particular needs, with whatever wit and wisdom is locally available. There is also a Peter Cator-Jenkins Examination for college students, and in the past some colleges have prepared students for the C.E.C. Examination for intending scripture teachers. But these are options that are likely to attract only the keen few. Whatever the syllabus on paper, however, what can actually be attempted is strictly limited by the prevailing classroom conditions and the capacity of the teachers.

Addresses of organizations mentioned above

Christian Association for Radio and Audio-Visual Service, 15 Civil Lines, Jabalpur, M.P.

Christian Education Council (Board of R.E.), for Peter Cator-Jenkins Examination: Miss B. Walpole, C.S.I., Sholinghur, N. A. District.

Christian Education Department of the Evangelical Fellowship of India: Publications available from E.L.S.

Christian Literature Society, P.O. Box 501, Madras-3.

Evangelical Literature Service, 158, Purasawalkam High Road, Madras-7.

Indian Society for the Promotion of Christian Knowledge, P.O. Box 1585, Kashmere Gate, Delhi, 6.

Indian Sunday School Union, P.O. Box 9, Coonoor-1, Nilgiris.

Student Christian Movement of India, 2 E, Mission Road, Bangalore-27.

Catholic Catechetical Centre (R.C.), Tindivanam, S. A. District.

Narkarunai Vira Sabai (R.C.), Beschi College, Dindigul-4, Madurai Dt.

The best guide to the wide range of excellent materials available in Europe is the catalogue of the National Catechetical Centre.

Amos becomes Hot News—in a Class-room

ISOBEL BURN, *Tirunelveli*

'Transgressions Multiply' runs the headline in *News From Israel*. This four-page newspaper was issued only once, in February 1969, produced by some College students here as part of the Peter Cator-Jenkins Scripture Examination. This project formed half of the Old Testament paper and supplemented the written examination.

The Book of Amos is the subject and the newspaper attempts to bring to life the background and environment of Israel in 8th century B.C. It resembles a modern newspaper as nearly as possible: there are articles on major events, foreign news, domestic news, letters to the editor, advertisements and competitions. Some extracts will show the form of presentation. From a main article: BETHEL: 'The people are used to the festivals and

they have become mechanical to them. . . . It is also learnt that their God has revealed the wretched condition of His people to a poor shepherd, by name Amos in Tekoa.' An editorial runs, 'But the rich people do not remember their God. They want to live a luxurious life. . . They build summer houses and winter houses', and develop the theme of social injustice. This is a letter to the Editor: 'We, the lower class people of Bashan are treated badly by the rich people. . . . The judges take bribery from the rich people and are favourable to the rich.' Under a picture of three cups is this: "FINE CUPS. If you want to drink with pleasure please run fast to 'Visco Shop' to buy golden cups." On the back page is a map to illustrate the foreign news reports. These articles and

features are written in columns and arranged as in an ordinary newspaper.

The project was a valuable experience for the students. The teacher did little to help apart from selecting a large number of books containing relevant material and being available for advice (which was not often sought). The enthusiasm of the students was remarkable, and the results showed that, contrary to common belief, they were able to organise and carry out the necessary research, and produce

good results unaided. The newspaper was a group project and, although inevitably some of the members of the group worked harder than others, all worked together. This year the project was repeated: half the class valued the experience, the other half would have preferred all the marks to be allotted for the traditional type of written examination. But it seems that this type of project helps the students towards a lively understanding of the background of their Bible study.

Synod Board of Education

Resolutions presented by the Commission on Education at the last Synod:

I. Religious and Moral Instruction

(a) Resolved to recommend to the Synod to examine the feasibility of having short-term courses in religious and moral instruction for teachers in schools and colleges for a period of two months during the summer vacation in the Regional Theological colleges or in the United Theological College.

(b) Resolved to recommend the formulation and adoption of a common syllabus for Religious and Moral Instruction in Schools and Colleges of the Diocese.

It is essential that speedy steps should be taken to work out such a programme and ensure the submission of a report to the effect by each Diocese to the Synod.

II. Guidance and Counselling

Resolved to recommend to the Synod to depute suitable teachers in schools and colleges for training abroad in guidance and counselling, availing of scholarships offered by Overseas Missions to the C.S.I. for leadership training.

III. The Care of the Backward and the Handicapped in Schools

Resolved to recommend the starting of institutions for certain categories of backwardness like the mentally retarded as expeditiously as possible on the Diocesan or Regional level.

IV. Educational Improvements

It is recommended that the following steps be taken to bring out the much needed re-orientation envisaged in the Kothari Commission Report:

- (1) Firstly the work experience in schools and colleges.
- (2) Secondly the implementation of the school complex programme in respect of academic matters between Secondary and Primary schools in the neighbourhood of each other.
- (3) Thirdly the opening of Pre-primary and Training Schools wherever necessary.
- (4) Fourthly making Training Schools and Colleges the co-ordinating link between the different stages of education.
- (5) Fifthly making provision for increased student participation at all feasible levels.

The New English Bible

(O.U.P. and C.U.P.—Standard Edition with Apocrypha—35 s.)

REVIEW ARTICLE

The First edition of the New Testament part of the New English Bible has been with us for nine years and we have now the whole of the New English Bible including the Apocrypha. The work of this translation has taken years and has been done by panels of Biblical scholars and authorities on language and literature working together for a joint committee of representatives of various Christian denominations and organisations other than Roman Catholic. The little Handbook to the N.E.B. says, 'The N.E.B. is, quite simply, the best that the best available scholars could produce, with the knowledge and evidence available to them.'

For the present edition of the whole Bible the edition of the New Testament published in 1961 has been revised, taking into account suggestions and criticisms offered on the first publication. The changes are not many, but the ones

that have been introduced make for greater clarity, and force. Thus, instead of 'You must therefore be all goodness', we now read 'There must be no limit to your goodness'. Similarly 'I want to be among you to receive encouragement myself through the influence of your faith on me as of mine on you,' has now been improved into: 'I want to be among you, and be myself encouraged by your faith as well as you by mine'.

As one would expect, the language is modernised in the N.E.B. and twentieth century idioms replace the phraseology of Jacobian antiquity. For example, here Balaam tells his ass, 'You have been making a fool of me... I should have killed you on the spot', where the Old Bible made him say, 'Behold, thou hast mocked me. I would that there were a sword...'

The story of the prodigal in the Authorised Version is typical of the way that version minted phrases that passed current into the English language—'came to himself', 'a great way off' and 'a fatted calf', to mention only a few. In the N.E.B., the process is reversed and some of the raciest idioms of the present century such as 'feel the pinch', 'came to his senses' and 'running through your money' bring the feel of the story up to date. However, the English language has been moulded to such an extent by the Authorized Version that quite a number of its phrases such as 'cup of salvation', 'man of unclean lips' and even 'healing in his wings' have been incorporated in the N.E.B.

Even the readers accustomed to the Authorized Version would not miss its cadences so much in the Old Testament, in the N.E.B. as they may have done in the New Testament. For one thing the Old Testament, except for certain purple patches, is not so familiar to them as to make the revamping of the language very noticeable. For another, a good part of the Old Testament and in particular the purple patches, have been rendered into rhythmical verse.

The free verse that is used for the poetical passages and the poems in the Old Testament are, on the whole, quite pleasing.

In some passages, however, the verse is little more than cutting up sentences into lines. E.g.:

Aaron and the watershed of the gorges
that falls away towards the duellings at As
and slopes towards the frontier of Moab.

(Numbers 21: 15)

But in others, as later in the same chapter that has been cited, the language becomes markedly rhythmic and vivid:

For fire blazed out from Heshbon,
and flames from Sihon's city.
It devoured Araf Moab
and swept the high ground at Amon head.

In the psalms the rhythm becomes even more pronounced and not infrequently strict by iambic as in the lines,

Nor walk the road that sinners tread (Ps. 1)
he turns his bed when he is ill (Ps. 3)

Poetic writing, however, is as much a matter of thought and imagination as of words and rhythm. Hence the freshness of great poetry for every age and the contemporaneity of its diction for centuries. It is no wonder, then, that the translators of the N.E.B. have had to make hardly any changes in the words and the structures of passages of the highest poetic and spiritual intensity. Examples are:

Lift up your heads, you gates,
lift yourselves up, you everlasting doors,
that the king of glory may come in;
who is this king of glory? (Ps. 24)

and

To whom has the power of the Lord been revealed?
He grew up before the Lord like a young plant.

The translations of other verses in the same chapter of Isaiah

and many other passages also show, however, that, while the N.E.B. translators can at times follow the Authorized Version very closely, they are on the alert to make changes when both clarity and a more satisfying understanding of the text demand changes.

Thus the familiar 'like sheep have gone astray. We have... turned every one to his own way, and the Lord hath laid on him the iniquity of us all' is now rendered

We had all strayed like sheep,
each of us had gone his own way,
but the Lord laid upon him
the guilt of us all,

while 'Woe is me, for I am undone...for mine eyes have seen the king, the Lord of Hosts' becomes

Woe is me, I am lost....

Yet with these eyes I have seen the King, the Lord of Hosts.

The substitution of 'yet' for 'for' in the last quotation is an example of the claim for greater accuracy for the present translation. While the present reviewer has no qualifications to evaluate such a claim he is struck by both the nuances and the startling variations involved in the new renderings. Thus the quiet assurance of help from the hills in the old version of Psalm 121 now appears as a question,

If I lift up my eyes to the hills,
Where shall I find help?

Again, the enigmatic 'poor in the spirit, of the beatitudes' gives place to 'those who know their need of God'. The most sensational instance, however, of a radical change of meaning is in the verse traditionally quoted as declaring the authority of the scriptures, which in the N.E.B. almost sets them and Jesus in antithesis. 'You study the scriptures diligently, supposing that in them you have eternal life, yet, although their testimony points to me, you refuse to come to me for that life.'

Scholars who are familiar with the sources in the form of manuscripts whose authenticity and accuracy can never be proved beyond a doubt have ultimately to rely upon their own judgement where choices have to be made. It is also no easy matter to try to convey the finer shades of meaning and force of idiom through translations, however faithful they may be. But no body of men would appear to have been more conscious of these limitations than those who set to work on the translation for the N.E.B. It is with such an awareness that, in the Introduction to the translation of New Testament, C. H. Dodd says, 'Yet we may hope that we have been able to convey to our readers something at least of what the New Testament has said to us during these years of work, and trust that under the Providence of Almighty God this translation may open the truth of the Scriptures to many who have been hindered in their approach to it by barriers of language'. And to that prayer we say 'Amen' in both hope and gratitude.

D.A.T.

Evaluation of Methodist Educational Institutions in India

(From a Report by Mr. Elia Peter, Secretary of the Council of Christian Education, MCSA).

The Commission reiterated the fact that Christian institutions were primarily established for Christian youth and all those who voluntarily join the school, and so they must provide sound education to all in a Christian atmosphere. It considers Christian nurture leading to maturity of outlook, commitment to high ideals, active service to humanity and a God-centred life as primary objectives of Christian Education. The development of full potential of the individual, promotion of national and international understanding naturally follow the above purpose.

The report emphatically points out that 'the Christian involvement in education arose directly from a deep faith in Jesus Christ and His command to serve'. Thus the concept of service dominates all fields of Christian endeavour. The crying need for a relevant educational system alive to the changing situation brought into being, among other things, by the rapid development in science and technology have, therefore, to remain in the forefront of Christian service.

Several suggestions were made to improve the administrative set-up. The Boards of Management must be strengthened to include educators. The schools must have individual constitutions to follow a general model constitution of the Conference. It was strongly emphasized that our educational set-up must avoid duplication and overlapping. In order to do this we should be careful not to start new schools in places where the government and other agencies are giving general education unless our schools offer something more than general education.

The Commission gave much thought to the areas of service that are now being neglected, e.g., programme of guidance and counselling, greater efforts to improve the methods of teaching, evaluation of the examination system and suggesting and experimenting on a system which will really evaluate and bring out the best in edges of education. It was recommended that we should give more attention to pioneering education such as pre-school education, education for slow learners or special education, etc.

The programme of in-service education of teachers was emphasized and schools were requested to include this in their plans. The use of school building after school hours for adult education or for other types of service is recommended. Schools are also asked to give serious thought to the presence and use of teachers, unions and students' unions for educational objectives. A programme of democratic administration taking into consideration the total school community was recommended. The Commission suggested that each school must consider this without losing sight of the purpose for which the schools are established.

The training of Christian teachers in Christian Education came out as a strong need from all the reports. It appears that we are not using the facilities offered by the theological seminaries and the Council of Christian Education for this purpose. It was clear that our moral instruction classes and the religious education classes were being conducted without an organized curriculum, depending on the teacher who is not usually qualified and who does not have any resource material.

The reports indicate that by and large Methodist schools rank high among the schools in a given city and the community seems to appreciate the services.

What are our next priorities to be? What modification in education must we make? Where should we put our limited resources? Which type of education should we emphasize? These were questions raised frequently at the Commission meeting. Finally a few guidelines were prepared which would form a basis for the criteria for our schools. Each Annual Conference Board of Education is to look at these criteria and measure the schools as to where they stand. It was for the Conference Boards of Education to decide what their future programme should be.

Courtesy : *The Indian Witness.*

NOTICES

UNION BIBLICAL SEMINARY, YEOTMAL, MAHARASHTRA

NOW OFFERS

1. Bachelor of Theology (B.Th.) Degree: Pre-University or its equivalent.
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Accredited on the B.D. level by the Accreditation Commission of the Board of Theological Education of the National Christian Council of India.

The present student body of 125 represents 15 States and 30 denominations.

For Prospectus send Rs. 3.00 to the Registrar.

Last date of Applications :

January 31st of Each Year for B.Th., B.R.E. and G.Th./L.Th. joining B.D.

July 15th of Each Year for University Graduates joining B.D.

NOVEMBER 1970]

INDIA CHRISTIAN ENDEAVOUR UNION

Wanted a Travelling Secretary for the India Christian Endeavour Union—a young graduate with a religious background and spiritual experience besides a special call or vocation to the Ministry among the youth. Candidates must be recommended by responsible persons. The application should reach the undersigned on or before 30th November 1970.

*Apply to:—*REV. TITUS EBENEZER,
Hon. General Secretary,
India C.E. Union,
32, St. Patricks Church Road,
St. Thomas Mount, Madras-16.

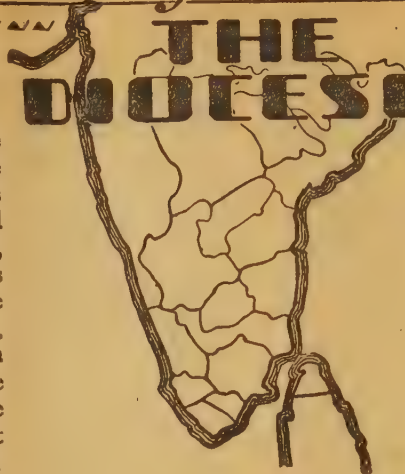
VACANCY

WARDEN for C.S.I. University Girls' Hostel, Bangalore. Preferably single graduate lady aged 25—35 years. Immediate appointment. Salary scale Rs. 180-7-250-10-350.

Apply to:
REV. K. E. GILL,
Post Box 1,
Tumkur, Mysore State.

news from

THE DIOCESES



MADRAS

The Executive Committee of the Diocese has decided to hold the Thirteenth Session of the Madras Diocesan Council during the second week of January 1971 (13th January, 1971 to 16th January, 1971) at St. Paul's High School, Madras. The theme of the Council will be 'The Next Ten Years'. Two speakers will be invited to make a vivid presentation to the Council of the present world situation in which the Church has to minister. These might be either Christians or Non-Christians. Our Bishop will conduct the Bible Study in the mornings during the Council Session.

Conveners of Boards and Committees will present reports including a record of the work done in the biennium and outline of the plans for the coming ten years. These reports should also provide the resolutions for the Council. Their reports and resolutions for the Council will be remitted to groups for discussions during the Council Session. These groups will report back to the plenary session with their proposals to accept, amend or reject the resolutions.

It is hoped that the ensuing Diocesan Council, after considerable discussions and thinking, will formulate a Ten Year Plan for the Diocese. In the light of the rapid changes taking place in our country it was felt that the Church should begin to plan for this decade in order to meet the rapid changes and challenges in our country and the proposed actions of our supporting Churches. One of the two things that should chiefly occupy our attention is the agreed change in policy regarding the cut in financial resources. The restriction of foreign personnel is another matter, which needs planning for the future.

Along with this, each Pastorate Committee is obliged to seriously think out its location, involvement in the neighbourhood, urbanisation, pastorate bifurcation and amalgamation, new types of ministers, development of its property, increased giving, etc. With these in mind the Bishop and the Secretary of the Diocese sent out letters to Presbyters in charge of Pastorates, Conveners and Chairmen of Diocesan Boards and Committees and Area Chairmen. The letter from the Bishop was followed up with a meeting of all Conveners and Chairmen of Diocesan Boards and Committees, Area Chairmen and Diocesan Officers. The next line of action would be for these Board Conveners and

Chairmen to take the preliminary thinking that they have done to their respective Boards and Committees. After this is done, we hope to get a consolidated statement from each Board which would be presented at the Diocesan Council for its consideration and acceptance.

The Officers of the Council will welcome ideas and suggestions from interested members of the Church as that will help them in the planning and preparation for the Diocesan Council in 1971. We are sure that thinking done at the Pastorate level will also help us in consolidating a report of the past and looking into the future. We shall be grateful to all for their thinking and help and all co-operation.

Please pray for the Council that God may give us wisdom and spiritual refreshment.

SIMPSON RAJARATNAM,

Hon. Secretary,

Madras Diocesan Council.

RAYALASEEMA

The Nine Andhra Refreshers— Rajahmundry :

In accordance with the decision of the C.S.I. Synod Executive to arrange three months refresher courses for senior presbyters, the Andhra Christian Theological College, Rajahmundry, conducted one such in July—September 1970. The aim of the course was to enable the pastor to have insight so that he might be abreast with the time and equip himself for his work.

There were nine in the course—two from each of the dioceses of Rayalaseema, Krishna-Godavari, Dornakal and Medak and one from American Evangelical Lutheran Church.

The following subjects were taught :
(1) The book of Isaiah (2) St. Mark
(3) The Pastor and Christian Ministry

(4) The Pastor and his Commitment to the Lord (5) The Pastor and his Committee (6) The Pastor and Evangelism (7) The Pastor and his Congregation (8) Modern Trends in Theology (9) Ideologies—Jana Sangh (10) Jail evangelism. Further there were many seminars which augmented the teaching and learning. It is needless to say that it was a comforting and exhilarating experience.

The course gave us the spirit of re-dedication to God for doing His work in a more fruitful way. It equipped us with material and methods for evangelism in modern times. It opened new visions of problems of our daily task and gave us knowledge to meet them. It showed us the responsibility of reaching out to the people in their own spheres of work for gospel and social work.

Where are the nine? Now, the nine are back in our places but we cannot forget the course. We are ever grateful to God for this His Special Call. We thank the synod and the sponsors for making this provision: We thank our dioceses for sparing us. We thank the college professors for sparing themselves for us.

As this is the first of its kind, we wish such courses are conducted every year as we have every confidence that they will be for the edification of the Church.

I. DEVADANAM.

KANYAKUMARI

A Seminar for Panchayat Presidents and Members

The above Seminar for 12 Christian Panchayat Presidents and members of the Nagercoil District was held in the C.S.I. Rest House, Muttom. Talks were given on Christian Participation in Nation-building, Panchayat Philosophy, Panchayat set-up and Leadership in the Community. Questions relating to the role of the Panchayat in a Welfare State were discussed. The Government agencies dealing with Panchayat affairs extended their hearty co-operation. Bible studies emphasising the role of Christian leadership in establishing social justice were conducted. The delegates left with a sense of commitment invoking God's abundant grace in discharging their duties for the betterment of conditions of life in their respective areas. They also expressed the need for occasional meetings of this type so that they may not lose their sense of commitment.

R. EDWARD SAM.

[NOVEMBER 1970]



Rhodesian Methodists join Opposition to Land Tenure Act, Education Cut

Old Umtali, Rhodesia—The Rhodesia Annual Conference of the United Methodist Church has aligned itself with the 16 other denominations in the country which wholeheartedly oppose the new Land Tenure Act.

At a special emergency session here recently, representatives of 242 congregations endorsed the statement of heads of denominations of April 28 (EPS April '70) and commended Bishop Abel T. Muserewa for his stand opposing the act, which he termed 'a symbol of the whole evil system in which we find ourselves in this country'.

The Conference empowered Bishop Muserewa, in consultation with other officers, to take whatever action seen necessary on behalf of the Church.

The Land Tenure Act requires churches to register as 'voluntary associations' and makes it illegal for white missionaries to work among black people without government permission. Nor can Africans enter European areas unless they have a permit.

EPS.

Law and Social Change Discussed at Bossey

Geneva—Lawyers, social scientists and theologians who attended a conference on 'Law and Social Change' at the Ecumenical Institute in Bossey near here affirmed that demonstrations are a legitimate form of civil disobedience.

As one working group said in its report to a plenary session, 'All demonstrations, even where not licensed or otherwise in breach of any such regulations, are a justifiable exercise of the fundamental right of speech and expression of opinion'. It is therefore unnecessary to establish either the purpose of the demonstration served or on whose account the protest was made.

'As an expression of opinion, carried out by peaceful means, a demonstration would be justifiable for any purpose considered sufficient by the demonstrators,' the working group said.

Passive and active resistance, as well as revolution, were enumerated as other possible forms of resistance against a lawful political order that does not keep abreast of social changes in society. Active resistance is justified, said the

Bossey participants, 'whenever all available legal and democratic remedies against the particular mischief have been unsuccessfully exhausted.'

On the question of revolution it stated: 'where the regime is dictatorial and tyrannical, where law and government are used as systematic instruments of repression, and where citizens are arbitrarily denied fundamental human rights . . . a right of revolution is to be recognized.'

Dr. Barket set the stage for the discussions with the statement that 'the legal structures of domestic and international societies are in crisis mainly because of their inability to foster social change fast enough to meet human need'.

EPS.

New Wedding Service

Courtney E. Peterson, UCC Chaplain at Pacific State Hospital, Pomona, Calif., has designed a new wedding service in which those to be married are asked to 'maintain the capacity for wonder, for spontaneity, for humour'. The minister's charge reads:

'I charge you with the responsibility to keep alive, to grow, to change, to maintain the capacity for wonder, for spontaneity, for humour; to remain pliable, warm and sensitive. I charge you to give fully, to show your real feelings, to save time for each other, no matter what demands are made upon your day. I charge you to see the meaning of life through the changing prism of your love; to nurture each other to fulness and wholeness, and in learning to love each other more deeply, learn to love the creation in which the mystery of your love has happened.'

Copies available from Mr. Peterson, Pacific State Hospital, Box 100, Pomona, Calif. 91766.

United Church of Christ, USA.

41 Service Projects in 22 Countries Attract over 1,000 Young People

Geneva—Aiding development projects and helping to alleviate tensions in racially mixed areas are two of the goals of 1970 projects being sponsored by Ecumenical Youth Service (EYS).

Some 41 voluntary projects in 22 countries are expected to involve more than 1000 young volunteers, according to the EYS office, lodged within the Youth Department of the

World Council of Churches.

Almost one-half dozen projects will take teams of volunteers, usually numbering around 20, to live and work in racially mixed communities in Great Britain. Working under the guidance of local agencies and committees, they will seek to reconcile various factions and groups.

Several types of development schemes will be assisted by young volunteers working in India (irrigation projects), Korea (urban and rural community organization), and the Pacific Islands (building construction). The programme in Africa ranges from construction of schools to village resettlement operations. In Congo-Kinshasa the youth will help on a pilot farm.

EPS.

Book Note—(Continued from p. 16)

confession', comparing George's writings with those of other Indian Christians of his time. In spite of that incompleteness we are left with the impression of a man of integrity who sacrificed much in order to live and teach the faith that led him through his love and understanding of God to loving and understanding his fellowmen. Thomas weakens his evaluation by his final judgement. 'And, in any case, it was as a man, and not as a thinker, that George was accepted by his large circle of friends.' This good man was impelled to a life of sacrificial love; surely the written record of his motivation and reflections will continue to have value for the Christian Church when there is left no living memory of his person.

This is an interesting and important volume in the series *Confessing the Faith in India*. The sensitive insights of S. K. George and the sympathetic present-day evaluation of T. K. Thomas continue to engage the reader's attention long after the book has been read. On the solution of problems stated here depends the fulfilment of the mission of the Christian Church in India.

Madurai.

MIRIAM D. BROWN.

'BIBLE WORDS AND CHRISTIAN MEANINGS'

STEPHEN NEILL

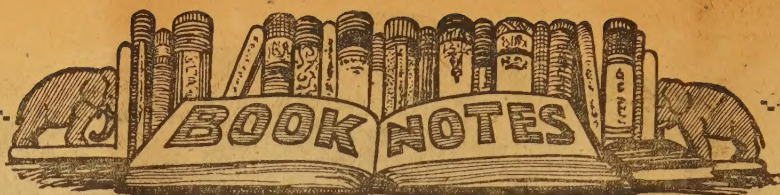
SPCK., 132 pp., 8 sh.

The publication of a new book by Bishop Stephen Neill is an important event; happily a very frequent event. This latest book is particularly valuable and can be unreservedly recommended. Indeed we can go further and call it a 'must' for anybody who is concerned about Bible study, Bible study from some one who, (to quote the true words on the cover) 'has a remarkable gift for presenting profound truth in a simple and direct style'.

Bishop Neill has taken twelve important Biblical words—Creation, Light, Life, Sin, Sacrifice, Grace, Faith, Reconciliation, Peace, Hope, Love and Glory. Each word is given a short illuminating introduction, expounding the Biblical meaning or meanings of the word. Each introduction is followed by seven readings, well and widely chosen (from 17 books of the O.T., and 19 books of the N.T.). Each reading is given a commentary and followed by a 'point to think over'. The result is a challenge either to individuals or Bible study groups (who can use the 'points to think over' as a basis for group discussion), to spend twelve weeks (any twelve; the studies are not tied to any particular season of the Church's year) in Bible study at depth and with relevance to the modern situation.

The book is full of good things. Familiar passages are expounded and illuminated (e.g. Gen. 1. 21—2, 3, p. 25; Isaiah 6: 1-8, p. 39; John 1: 1-14, p. 18; 1 Cor. 13, p. 118.) Unfamiliar passages are brought out of obscurity (e.g. Ezek. 16: 1-14, p. 26; Lamentations 3: 19-33, p. 104). Biblical words are expounded in as few words as possible, e.g. 'grace is love going forth from itself to the undeserving (p. 55), 'faith is not just intellectual assent, it is revolution, (p. 61). All full-time ministers of the gospel ought to read about their most common faults (p. 128); the Church ought to know about its 'great danger' (p. 75); every Christian will be helped by the practical suggestions about learning to love the difficult brother (p. 120).

The only thing, as it seems to the present reviewer, which could have been improved is the daily 'think over'. This, as has been said, comes at the end of each day's expounded Bible passage. In 77 out of the 84 passages the



'think over' is a Bible text. These texts are certainly well-chosen, according to the following principle—'the connection between the "think over" and the passage read has not in every case been made obvious: but there is in each case a connection, if the attentive student is willing to seek it out.' But some of the non-Biblical 'think overs' are so good (e.g. 'It's my own affair, isn't it? Is this utterance ever justified or realistic?' p. 36), that especially for study groups, one could have wished that the Biblical and non-Biblical 'think-overs' had been about equal in number.

But whatever the reader may think about this, he is certain to find this book helpful, whoever he may be. If he is a New Testament scholar he will find here a sort of word study which is broadly enough based to avoid the common mistake of building too much on vocabulary, on words taken in isolation. If he is a keen Bible student he will find this a book which points beyond itself—'the aim of the studies is... to suggest a method which can be used by anyone who has a concordance... There are many other Bible words—"kingdom" for instance, which will repay study on this method.' If he is any sort of Christian at all, he will need to be helped to answer the question, 'What do you mean?' and 'How do you know?'. And it is this kind of help which the book sets out to give, and succeeds in giving. If only the Church would set itself seriously to Bible study along these lines!

Arasaradi, Madurai. W. B. HARRIS.

THE WITNESS OF S. K. GEORGE

C.I.S.R.S.—C.L.S., Rs. 4.00

'The Witness of S. K. George' places before us problems as vital to Christians today as they were to the Gandhian generation. T. K. Thomas combines in this book a short biography of S. K. George and a study and evaluation of his writings with a substantial selection from them. These selections illustrate his views on Christianity's relation to other religions, religion and politics, and the significance of Satyagraha. The Church in which George, with his keen social awareness and personal commitment to the way of the Cross, could not find a home, is not a very different Church in our generation. If today some of its leaders are moved by the

'same urgency that led him out of the Church, the body of Christians

in this country remains as indifferent as ever to the claims of social justice and to the duty of bearing witness to other faiths by deep brotherly sharing of experience. The fact that some of the solutions that George formulated may be unacceptable to Orthodox Christianity does not remove the problems from the Church's agenda.

S. K. George would have recognized in Martin Luther King, a western man of action who received his inspiration from an authentic Christian voice issuing from a Hindu mouth. Satyagraha was a fruit of God's Spirit indigenous to India. Others would be produced when the Indian Church like Jesus' grain of wheat lay in the ground dead, in order that it might grow. It was a Hindu, Gandhi, who in his development of Satyagraha, a Hindu concept modified by Jesus' ethic, applied that ethic directly to social and political situations. This fact points the way for the Church in India. 'Christianity indeed may have to go down the throat of Hinduism and get digested within, so that it may be thoroughly assimilated into the lifeblood of Hindu Dharma, in order to produce the fruits of the spirit that its Master intended it to produce in all mankind.'

George was convinced that the Church in India should become a sub-sect of Hinduism. 'Christianity, as it has been developed in most of the churches that practise it, is essentially a *Bhakti Marga*, with Jesus Christ as its *Ishtadevata*.' It should keep its own distinctive 'emphasis on the ethics of Jesus, on his revelation of God as love, and its ringing demand that he who professes to love God must love and serve his fellowmen.' Within Hinduism Christianity will encounter a development of spirituality and self-realization which will enrich its understanding of itself. The Cross is central to the gospel, 'but alas, Christianity has made of it a creed, a doctrine, belief in which is to secure a heaven of comfort and security.' A 'Christian Satyagraha' would restore to Christianity the way of the Cross as the only way of life.

T. K. Thomas in his evaluation points to George as a pioneer of Christian witness in a place where orthodoxy did not, perhaps could not, reach. He briefly states theological problems arising from George's 'incompleteness of

(Continued on page 15)

[NOVEMBER 1970]

Announcements

Bible Sunday

December 6, 1970

The Bible Society of India : Silver Jubilee

Note: In this year of the Silver Jubilee the Bible Society of India desires to bring to the centre of our attention the Tibetan people in their homeland and in exile, and God's Good News for them.

On Bible Sunday this year this theme may be made the subject of our thought and prayer:

GOD'S GOOD NEWS FOR TIBETANS

A Pilgrim People

About 100,000 of these people in exile who had escaped torture and mass murder are now struggling to establish new homes in India, Nepal and Bhutan. Dispossessed of everything, they are striving to achieve a new identity. Homeless and stateless, they are at the mercy of their host countries. Many, young and old, work on border roads in the Himalayas. Their camps, usually ramshackle huts and tents, are marked by the innumerable prayer flags which flutter over them. For blessings in this life and for safe passage into *nirvana* they keep praying *om mani padma hum*—the jewel in the lotus !

Serving the Tibetans

The new text of the Tibetan New Testament—eight years in printing—has come off the press. It will be formally released at thanksgiving services in three Tibetan Churches: Leh, Rajpur and Kalimpong. Let us unite with them in giving thanks for God's Good News for Tibetans today.

Let us acknowledge our failure in fellowship :

We have not taken notice of these broken-hearted exiles in our midst ;

We have not cared enough for them or their little ones;
We have made no ventures in fellowship. (Most of the work is done by foreigners.)

Let us the people of God in India open our hearts to Tibetans, Christian and Buddhist.

Let us as individuals and congregations pray for their renewal and restoration.

Let us wherever conditions permit try to meet with them and share with them God's eternal promises in Christ so that they do not travel alone.

✠ LAKDASA DE MEL
A. E. INBANATHAN

EFFICIENCY IN ADMINISTRATION

ONE WEEK COURSE

for

CHRISTIAN EXECUTIVES IN INDIA

14-21 January, 1971

Sponsored by

**THE ECUMENICAL CHRISTIAN CENTRE,
BANGALORE**

* This course will deal with the various aspects of Management, Administration, Organization, Finance, Planning, etc.

* Able and experienced top Executives from various Secular Agencies will share their knowledge and experience and give guidance.

* This course will benefit Bishops and other Heads of Churches, Principals of Colleges, Heads of Hospitals and other major Institutions and Organisations.

* The Fees for the whole course including Registration, Tuition, Food and Accommodation will be only Rs. 150 (Rupees One Hundred and Fifty) per person. This will cover only a part of the total expenses. The Centre is planning to subsidize the course as a contribution to the life of the Churches in India.

* As accommodation is limited, preference will be given to the first thirty applicants who will register their names by sending Rs. 150 (Rupees One Hundred and Fifty) before the Fifteenth of December 1970. Detailed Programme Folders will be sent after registration.

DIRECTOR,

*Ecumenical Christian Centre,
Whitefield P.O.,
Bangalore.*

ONE WEEK SEMINAR

on

CURRENT ECUMENICAL ISSUES

Sponsored by

**THE ECUMENICAL CHRISTIAN CENTRE,
WHITEFIELD, BANGALORE**

November 24-30, 1970

1. One week intensive study on Current Ecumenical Issues in the Roman Catholic, Protestant and Orthodox World with particular reference to India.

2. Open to Students of Ecumenism—Seminary Lecturers, Research students, Diocesan Ecumenical Directors, etc.

Admissions limited to Thirty.

Please register your names before the 14th of November by sending the Seminar Fee of Rs. 70 (includes Food, Accommodation and Registration) by Money Order or Rs. 71 by Crossed Cheque.

and

ONE WEEK SCHOOL ON WORSHIP

December 2-8, 1970

* A One Week School on Worship will be held to experiment with different new patterns of Worship with a view to meet the needs and aspirations of modern youth. This is a need of the hour.

* Churches, Colleges and other Institutions handling Youth are requested to depute suitably selected leaders.

* Admissions limited to Thirty.

Register before 14th November by sending the Fee of Rs. 70 by Money Order or Rs. 71 by Crossed Cheque.

Fee for those who Register both for the One Week Seminar on Current Ecumenical Issues and the One Week School on Worship will be only Rs. 115.

DIRECTOR.

The United Theological College, Bangalore-6

Admissions for 1971-72

DEPARTMENT OF LAY TRAINING

Offers Courses for Lay Leaders, Youth Workers, College and School Teachers and those responsible for Christian Education Programmes.

1. Bachelor of Religious Education (B.R.E.)

This is a two-year course leading to the B.R.E. Degree of Serampore University. The course provides training for the Church's special teaching ministries among children, youth, students and adults and for Y.M.C.A. secretaries. Admission is open to those who hold a Bachelor's degree of a recognised university. Those holding the B.D. Degree or L.Th. Diploma of Serampore University are also eligible for admission.

2. Laymen's Theological Course and Diploma of Religious knowledge

This one-year course is open to those who hold a Bachelor's Degree of a recognised university, and to others who, in the opinion of the College's Lay Department, can benefit from the course of studies. The course covers the study of the Bible, Christian Doctrine, Church History, Indian Religions, Contemporary Society in India, Personal Development and Group Leadership. Those who complete the course satisfactorily receive the college certificate.

3. Diploma of Religious Knowledge

Graduate members registered for the Laymen's Course may also register for the Serampore College Diploma in Religious Knowledge, which is especially designed for teachers in Christian Schools and Colleges.

Application for Admission on a form obtainable from the College should reach the Principal not later than 27th Feb. 1971. The application should be accompanied by a registration

fee of Rs. 15. All applicants will be asked to write an entrance examination. For those admitted, work will begin on June 10, 1971.

All enquiries may be addressed to: The Registrar, United Theological College, 17 Miller's Road, Bangalore-6.

DEPARTMENT OF MINISTERIAL TRAINING

The United Theological College, Bangalore, will be admitting candidates for the following degree courses during the year 1971-72.

(a) **5-year B.D. Course**: Candidates who are not graduates, but who are eligible for admission to the degree course of a recognised University, may apply for admission to this Course, which will begin on June 10th, 1971.

Applications for admission to this course should be made on the prescribed form, obtainable from the College and should reach the Principal by Feb. 27th 1971. Candidates will be required to sit for an Entrance Examination to be held on April 30th and May 1st, 1971.

(b) **3-year B.D. Course**: Candidates holding at least B.A. or B.Sc., Degree of an Indian University, or an equivalent qualification, may apply for admission to this course, which will begin on Sept. 9th, 1971. Applications for admission to this course should be made on the prescribed form obtainable from the College, and it should reach the Principal not later than May 29, 1971. Candidates will be required to sit for an Entrance Examination either on April 30th and May 1st, 1971, or on July 30th and 31st 1971.

Further information regarding the Courses and Entrance Examination may be obtained by writing to the Registrar, United Theological College, 17, Miller's Road, Bangalore-6.

BOOKS AT THE C.L.S.

JOYFUL AND TRIUMPHANT —edited by T. K. Thomas (CLS) Sub-titled <i>The Affirmations of Elizabeth Thomas</i> , this is a moving account of holy living and holy dying.	Rs.	3.00
MORE THAN CONQUERORS —edited by A. C. Oommen (CLS) Personal accounts of people who are able to meet the threat of age, disease and death in the spirit of a total commitment.		
WORSHIPPING TOGETHER —by Sister C. Macqueen and Mrs. J. Thangaiah (CLS) Simple orders of service for a month, ideal for schools, hostels and homes.	Re.	1.25
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WHO IS THIS JESUS? —by D. T. Niles An attempt to answer four questions: What does Jesus look like when we look at him? What does it feel like when he looks at us? What does it seem like when he is presented to others? What does he act like when we join company with him on the way?	Rs.	14.40
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THE CHURCHMAN'S DIARY —1971 IS NOW AVAILABLE		
THE CHURCH OF SOUTH INDIA ALMANAC 1970-71		00.25 Paise

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